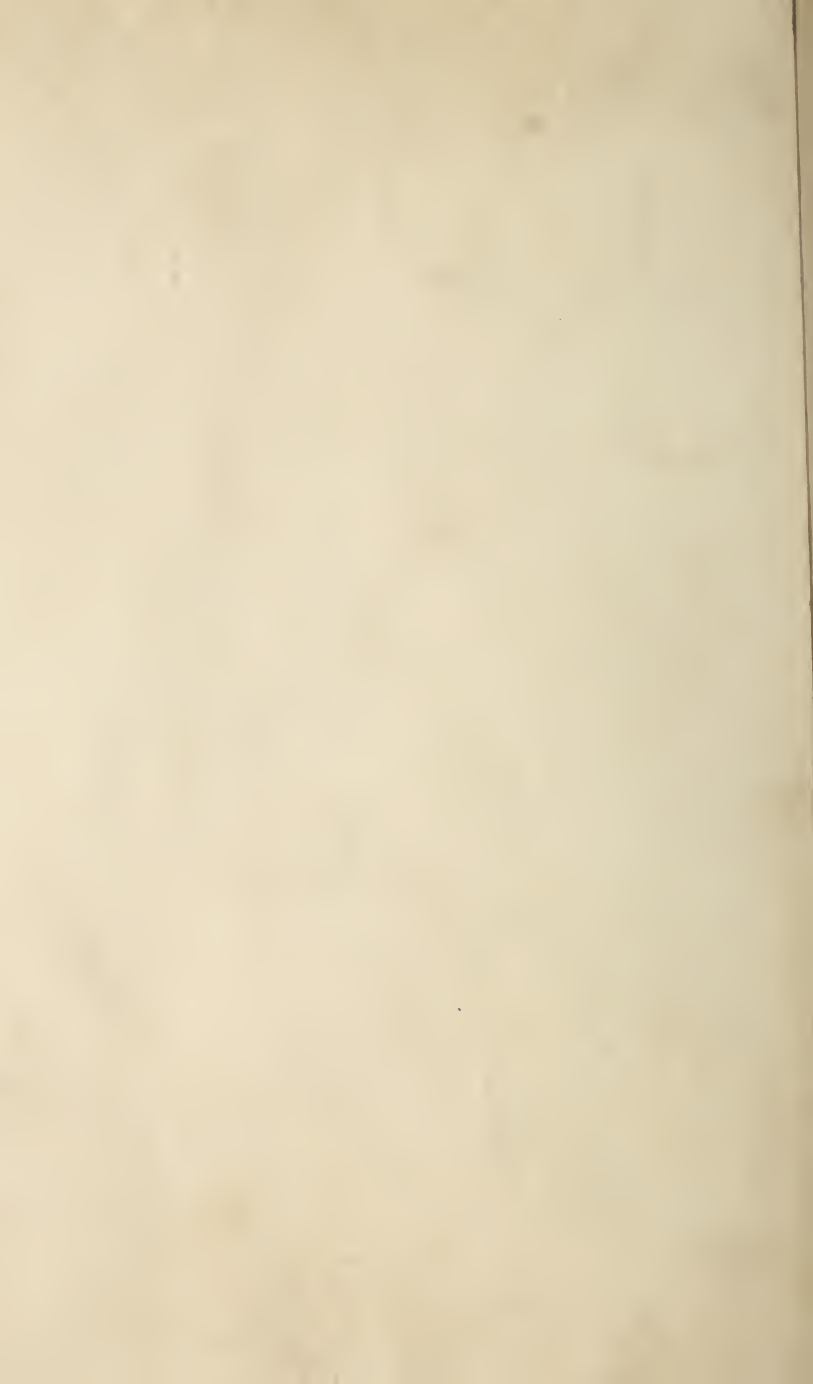




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Woman's Work for Woman.



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THE HUGUENOT SEMINARY OF SOUTH AFRICA.

The history of the founding of this Mount Holyoke of South Africa is indeed wonderful as showing the direct leading of the Master. We give some extracts from a published account as copied by the *Life and Light*.

THE Huguenot Seminary is designed for the daughters of the Boers, that is, the farmers of Dutch and French descent, and also for the daughters of the English colonists. The pupils are entirely of European descent. They number about ninety, and are under the care of eight American lady teachers and four from Germany and Holland; the latter giving instruction in music and modern languages. The seminary is connected with no missionary society in Europe or America. It is under the auspices of the Dutch Reformed Church of Cape Colony, all its trustees being members of that church.

Wellington, where the seminary is located, is a country place about forty miles from Cape Town. It is nearly inclosed by the Drakenstein and Paarl mountains, and is most beautiful for situation. Cape Colony is a land of the vine and the fig, of the orange and the pomegranate; a land of sunshine and beautiful flowers; a land of high mountains and deep, rich valleys. The climate is dry, but the heat is not excessive, and the cold is never extreme. To this goodly land came the Dutch in 1652; not attracted by the beauty

or resources of the country, but to make Cape Town a supply-station for the vessels of the Dutch East India Company.

After the revocation of the Edict of Nantes many Huguenots fled to Holland for protection; and a number of these devoted refugees were invited to become settlers at the Cape. Three hundred were taken out by the Dutch East India Company in response to this invitation; and these men of God, who counted not their lives dear for Christ's sake, have become to South Africa much the same element of good that the Puritan fathers of New England have been to America. In 1806 Cape Colony passed into the hands of the English. It has now a population of about seven hundred and fifty thousand. Half of these are of European descent, and the other half are descendants of the original native tribes.

In December, 1872, Rev. Andrew Murray, pastor of the Dutch Reformed Church at Wellington, in the quiet of a summer holiday at the seaside, read, with his wife, the "Life of Mary Lyon." Not long before they had laid away for their long sleep their two youngest children. As Mrs. Murray expressed it, their hands seemed emptied, ready for the work with which the Lord was waiting to fill them. Both Mr. and Mrs. Murray were deeply impressed with the story of Mary Lyon's work. They wrote to Miss Elliott, the daughter of an English missionary, who had visited America, "Send us everything you have in reference to Mt. Holyoke Seminary and the life of Mary Lyon." She sent them the American edition of Mary Lyon's "Life," the "Life of Fidelia Fiske," and other items of interest bearing upon this work. Mr. and Mrs. Murray read eagerly, and again and again they said, "This is just what we need for our own daughters and for the daughters of our people."

Mr. Murray and Miss Elliott wrote to Mt. Holyoke Seminary, asking that one who had graduated there might be sent out to establish a similar institution in Cape Colony; and while they waited much prayer was offered that God would give them a Christian school, where their daughters would be taught in the fear of the Lord. Mr. Murray's and Miss Elliott's letters were read with much interest at Mt. Holyoke Seminary. This was deemed a very important opening for Christian work, and a number were asked to consider the undertaking.

In April, 1873, Miss Abbie P. Ferguson, of the class of '56, and Miss Anna E. Bliss, of the class of '62, after reading the African call, felt that God had laid His hands upon them and bidden them go forth and take up this work. Just at that time special prayer was being offered in Cape Colony for this work of Christian education. There went out in one of the Dutch papers a request for prayer that the Lord would search out, somewhere in America,

just the one whom He would choose for the work, and would incline her heart to come and enter upon it. Miss Ferguson and Miss Bliss both felt when they learned this that there lay the secret of their decision. Miss Ward, the principal of the Mt. Holyoke Seminary, and others interested in the undertaking, thought that one should not go alone; and the fact that the hearts of the two were made willing was considered a providential indication that two were needed.

Letters were sent to Mr. Murray informing him of the favor with which his application had been received. Before these letters reached him passage-money for a teacher was sent to America. Dr. Kirk, on hearing of it, said, "How wonderful, how wonderful a faith is this!"

When the news reached Africa that two teachers had responded to this call, a little company gathered about the open letters and lifted up their voices in thanksgiving to Him who had given double what was asked.

Mr. Murray called a meeting of his people, told them the story of Mary Lyon, spoke of what Mt. Holyoke Seminary had accomplished through its devoted Christian teaching, not only for America, but for the world; and then, turning to their land, showed the need of just such a school for their own daughters. He told them that two teachers, graduates of Mt. Holyoke Seminary, were ready to come to establish a similar school; and then, in earnest prayer, commended the whole work to Him in whose name it was undertaken. The deepest interest was aroused; pledges were given on the spot; one widow gave all her little patrimony, amounting to seventy-five pounds. The voluntary offerings of that evening and the few weeks which followed amounted to six thousand dollars from the people of Wellington alone, and they are not a rich folk.

Miss Ferguson and Miss Bliss sailed from America September 20, 1873, and arrived in Cape Town November 15. They received a most hearty welcome. A large building surrounded by pleasant grounds had been bought for the school, and the carpenters were waiting for suggestion and direction in making the needed alterations.

During the previous year, at a conference of ministers held in Wellington, it had been proposed that some monument be erected in honor of the French Huguenots, to whom Cape Colony had been an asylum in their hour of need. Nothing was decided upon at the time, but a committee was appointed to bring in suggestions at a later meeting. When a Christian school for the education of the European colonists was planned, it was decided that it should be called the Huguenot Seminary, since there could be no better monument to those who gave up all for Christ than one which might be a lasting blessing to their descendants.

The seminary was formally opened January 19, 1874. Sooner than had been expected order was evolved and the wheels began to run smoothly. There were forty members of the school during the first term, ranging in age from fifteen to thirty-nine. The first hour of each day was given to religious instruction. A regular course of study was planned at once, being much the same as that of Mt. Holyoke Seminary at the first.

* * * * *

Before the close of the term a meeting was called for those who belonged to Christ, and this time every one in the school came. It was a surprise and joy to all that there was not one left out. The language of every heart was, "What shall I render unto the Lord for all His benefits?" And the answer was, "Myself." And there was earnest prayer that each life might be altogether the Lord's.

* * * * *

Eleven schools or seminaries have been established in South Africa under the care of American ladies; eight of these are in Cape Colony, one in the Orange Free State, and two in the Transvaal. Thirty-eight ladies have gone out from America to become teachers in these schools; two of them have died and five have returned to America, giving up their connection with the work.

The Huguenot Seminary is designed to be, like Mt. Holyoke Seminary, a school for the whole country. The others are more local in their interests. The current expenses are paid by their receipts, together with grants from the government. For buildings, etc., they look to the people of the districts and the earnings of the school.

A MISSIONARY writes, "It often happens when ladies come out here that there is a wonderful pressure upon them from home for reports of what they are doing; and at home it is forgotten that they are unable to do anything until they get the language, which takes two years. For some reasons I think it would be better if the societies at home would take as objects some special field rather than a missionary. Let them inform themselves concerning such a place, and instruct that their money be used for that work, regardless of who may be the workers there."

A PERIODICAL named *Christo-Mohila* is conducted by Christian native ladies in Calcutta. It is printed in Bengali, and is a remarkable proof of the power of the gospel to elevate the mind and heart of the women of India.—*Illustrated Missionary News*.

North American Indians.

CREEK MISSION.

Miss Lillian Greene, a native of Ohio and a resident of Iowa, appointed a missionary in the autumn of 1880, shows how the work done at Hampton and Carlisle can be imitated in quiet homes.

THERE is at present one other member of my father's family in whom I know you will be much interested when you learn that it is a dear little Creek Indian maiden. She came with friends to attend our examination last summer. I was very favorably impressed with her modest intelligence and sweet face (for she is really beautiful, with her fine dark eyes, rich brunette complexion, and soft, fine, black hair). My interest was increased when I learned that her mother had been a Tullahassee pupil—a very bright and winning one, and very dear to Mrs. Robertson and her other teachers. The little girl was then fatherless and motherless, and was staying with a woman who had six children of her own and three other orphans to care for. My mother said she would gladly take the little girl and bring her up if she would be contented in a northern home. It was not long until little Susie was gleefully getting ready for the long journey from the territory to eastern Iowa. She was a brave little girl and was not afraid to go alone, so kind friends in Muscogee wrote a letter for the railroad conductors to read, gave her some money and a satchel filled with lunch and other travelling necessities, and when the train came puffing into Muscogee Monday eve, October 15, she stepped on, brave, bright and happy, if she was alone and not quite eleven years old.

After a pleasant journey, in which her eyes and ears had been all alert at the new sights and sounds around her, and her winning face had been her passport, she arrived at her destination Wednesday forenoon, a travel-stained but very happy, welcome little girl. She was delighted with her new home, and immediately won all hearts by her bright and sunny ways. She had used the English language more than the Creek, so that she felt quite at home among English-speaking people. She has a remarkably bright, retentive mind. Although she had been at school only a few months while in the territory, she could read well in the Fourth Reader. She is now attending school and making good progress in geography, arithmetic, writing, etc. She learned to write so rapidly that she could send me a nice little letter of her own by Christmas. May she be one of the Lord's chosen, to proclaim the glad tidings of great joy to her own people. It is a great blessing to have her out of the tribe during her girlhood, for the Creek girls generally marry very young; even being in a mission school does not save them.

They go home and voluntarily or under the influence of friends are often married at fourteen or a little older, just when they would receive the greatest benefit from the care of their teachers. By the time they ought to be strong, capable young women they are old and broken down, having had two or three different husbands; for that is one of the greatest evils of the tribe—no marriage rites or laws. Men and women live together until they are tired of each other, then they separate and take some one else.

We are getting along very nicely with our school. God has been very gracious in blessing us all with health and strength this year, so that we are enabled to carry on our work without interruptions from sickness. We had a missionary concert last Sabbath evening in Mrs. Robertson's room. She told the children some interesting missionary stories, then followed some of God's word about giving for the spread of the gospel, some earnest prayers, and "From Greenland's Icy Mountains" and other missionary hymns. The collection basket was then passed around, and although the boys had had a very short time to gather their pennies together, many of them put in their offerings with gladness. It was a joyful surprise to find so many willing and ready, and our hearts were filled with thankfulness when we found our collection amounted to \$2 75. After the amount was announced we rose and sang "Praise God from whom all blessings flow," when the happy little meeting was dismissed.

MISSIONARY LADIES AMONG THE NORTH AMERICAN INDIANS,

WITH POST-OFFICE ADDRESS.

REPRESENTING THE W. F. M. S.

Mrs. Asher Wright, Versailles, N. Y.
 Mrs. M. F. Trippe, " "
 Mrs. Isaac Baird, Odanah, Wis.
 Miss J. B. Dickson, Poplar Creek Agency, Montana Ter.
 Miss C. C. McCreight, " " "
 Mrs. J. P. Williamson, Yankton Agency, Dakota Ter.
 Miss Nancy Hunter, " " "
 Miss S. L. McBeth, Kamiah, Nez Perces Co., Idaho.
 Miss Kate McBeth, " " "
 Mrs. G. L. Deffenbaugh, " " "
 Miss Adelaide Ramsey, Wewoka, Seminole Nation, Indian Ter.
 Miss H. McCay, " " " "

REPRESENTING THE W. P. B. M. OF THE N. W.

Miss S. A. Dougherty, Odanah, Wis.
 Miss Marion MacClarry, Ashland, Wis.
 Miss M. C. Fetter, Omaha Agency, Neb.
 Miss Jeannette Copley, " " "
 Mrs. A. E. W. Robertson, Muscogee, Indian Ter.
 Miss Lillian Greene, " " "
 Mrs. A. A. Craig, " " "

Syria.

HAVING received a letter from teacher Tukla, of the Jedaideh girls' school, in which she speaks of her pupils, we have thought that the societies which have had a special interest in her work might like to get this word from her regarding its results. We were especially amused and pleased by the incident of the little girl called from her sleep to give religious instruction to her parents and other adults. We see increasing proof daily that the seed of the Word has not been sown in vain in Syria. Last Saturday—the day before the Lord's Supper was to be administered—twenty-three persons, old and young, were requesting to be received to the fellowship of the Sidon church, mostly from the schools and surrounding villages. Nine united with us, and others we hope will do so in the near future.

There has been an unusual religious interest in both the seminary and boys' boarding-schools for some weeks and even months past. The older girls in the former have had a Sunday prayer-meeting by themselves since New Year's, which they say has been helpful to them, and the room has been sometimes full. The vacations have begun, and most of the pupils have gone to their homes for a week or ten days. They testify that their study of the Scriptures has been of benefit, and seem to enjoy it. We have been much interested and encouraged by the tenderness of heart manifested by numbers of the pupils in both the schools, and trust that their influence in their homes may result in good at this time.

We hear of the progress of the truth in all directions, and often feel that we are greatly privileged to live here now, when God's Spirit seems to be working in the *hearts* of men and women—not only in their *minds*—to an extent not known heretofore.

The recent conversion of a Greek Catholic monk to Protestantism, and we hope to Christianity (although we speak guardedly of such cases till they have been thoroughly tested), has interested us greatly. He seems to be seeking instruction in Scripture truth with a simple, childlike spirit. When in the monastery he obtained a copy of the Scriptures, and read at night when his companions were asleep, sometimes spending nearly the whole night in this way, so that at last he became ill from want of sleep.

A young shoemaker, a member of our church, is very earnest in evangelistic labors,—goes into the country every Sunday to some one or more villages to read the Bible to all who will hear. He keeps his Bible beside his sewing-machine, and improves every opportunity to study it; teaches his wife a verse with great care, for the women's weekly meeting. The latter has been growing in numbers and interest, and I should be very unwilling to give it

up, as a humble means which God may bless. Some of those who attend are intelligent Christians, some are very ignorant, but all are trying to learn verses to recite.

Please join us in thanks for what we see and hear of God's own work among us, and pray that we may be ourselves taught of the Spirit and fitted to be used as instruments in enlightening and bringing to Christ many souls who need such a Saviour. We often think and say that many of the blessings and encouragements we enjoy may be in answer to the prayers offered far away. It is *one* work.

We are mourning over the loss to the mission, the Beirut station and the dear bereaved family, in the death of Mrs. Henry Jessup, two days since—most unexpected, although she had not been well for some weeks. We could not have thought it best that she should be taken away, but must bow before a wisdom and love that as far exceed ours as the heaven is higher than the earth, and pray that the mourners may be sustained and comforted in this sad affliction. May this lovely Christian life be still fruitful in blessings to all who knew her, so that she, being dead, may yet speak to us all! . . .

MARY P. FORD.

SIDON, SYRIA.

TRANSLATION OF LETTER FROM TUKLA, TEACHER OF THE
JEDAIDEH GIRLS' SCHOOL, SIDON STATION.

You will like to hear of our work in the school. During this week I have begun to ask the girls what each one does in the evening, and I find that some of them do much good, more than if a teacher should visit the houses, for the words of the children are acceptable to their parents. One girl said that she read about Lazarus to her family, another about Tabitha, and so with the rest.

Teacher Luceya and I called at the house of one of our neighbors, and as soon as we sat down religious conversation was begun. I heard of one of the pupils in the school that she always reads to her parents, and they are very much pleased. One night when the neighbors came to spend the evening with them (as is the custom) the girl was asleep, and her father wakened her from sleep and told her to talk with them about religion. They asked her questions, and she answered with her eyes shut. Her father said to her, "Wake up and answer the questions they ask you." Her father has not been taught and cannot answer at all, and his daughter has become weapons for him. This comforted my heart and gave me much joy, because I saw the fruit of my toil; for a girl like this, who can make known the truth, is a great blessing, for I do not think that one of us teachers would be welcome in their house. Thanks be to God, who has raised up one to teach them of the Redeemer, even this daughter.

A SABBATH DAY'S WORK.

AFTER a storm of eleven days the sun shone bright and clear, and I started with my brother for a village an hour distant from Sidon. Before us were the mountains covered with snow, with a beautiful background of blue sky. On reaching the village we went to the school-house, and the children immediately began to gather. On asking what time service commenced, we received as a reply, "Not till they complete saying mass in the Greek Church, for they often come from their church to ours." In the interval we examined the scholars. They recited in concert the 5th chapter of Matthew and 14th chapter of John; they also know a large number of hymns, several of which they sang. Although the boys numbered thirty, we noted the total absence of girls. "Have you no girls in your school?" I asked the teacher. "No; the girls are too busy; their parents need them to go after the cows and carry their younger brothers and sisters."

Don't imagine a school-room with benches; simply a room of which the floor is spread with mats, all on entering leaving their shoes at the door. I never saw a person hesitate about selecting his or her shoes when they came to leave. Good attention was paid during the service, and afterwards my brother adjourned with the men to another room, while I remained with the women. I found them very ignorant. One woman had been taught one verse of a hymn, and her husband is teaching her a second verse. While I was talking a man put his head in the door and said, "Tell my wife to learn. She won't listen to me; she will from you."

As other duties awaited us we were obliged to turn our faces homeward; this time for a view we had Sidon extending out into the sea, with its lovely gardens back of it. At 2 P. M. we attended Sunday-school. At present we are studying the Shorter Catechism with proofs. We have a teachers' meeting every Saturday evening. Last Saturday there was present a young man from a village on Mt. Lebanon. I doubt if you could have found a man in all that village previous to opening our school who could read; but as a result of our school this young man could read in the Bible and recited questions in the Shorter Catechism.

After Sunday-school I visited a sick woman who belongs to the church. Natives have so much pious talk at their tongues' end it is difficult to arrive at their true state of feelings. I returned in time for tea. At the table each girl in turn recited the text of the morning sermon, and after that we sang for three-quarters of an hour. Our pupils are very fond of "Gospel Hymns" that have been translated into Arabic—"Wonderful Words of Life," "I am so Glad that Our Father in Heaven," "The Light of the World is Jesus," etc.

Our pupils have daily lessons in the Bible, which they review Fridays, and are ready to recite Sunday evenings. The advanced class study Harmony of the Gospels.

Class 2. Knox's "Life of St. Paul."

Class 3. Life of the Patriarchs, and, for that one day, a portion of the class recited the Shorter Catechism with proofs; the rest recited a hymn.

Class 4. Miracles of the Old Testament committed to memory, Shorter Catechism without proofs, hymns.

Class 5. Miracles of the New Testament, Bible Question-book, and hymns.

Two of the scholars last year recited the Shorter Catechism with proofs, without a single mistake. After reading a portion of their lessons we had a Bible-reading—seven allusions to one thing. After giving out instruction all day we felt a need of refreshing; so those of us who were here gathered for English prayers. Later, a half hour's singing with the teachers ended my work for that Sabbath.

In comparison with what is left undone our work seems very little; but, with the Master's blessing, we hope our labor is not in vain.

MISS H. M. EDDY.

SIDON SEMINARY.

MENTAL SECLUSION IN INDIA.

So far as we know, no man has recorded this, the pleasantest of all the many specialties in the native mind,—an inexhaustible amount of grave, sweet, easily-moved humorousness. But in his most facile moments the Indian never unlocks his mind, never puts it to yours, never reveals his real thought, never stands with his real and whole character confessed, like the western European. You may know a bit of it, the dominant passion, the ruling temper, even the reigning prejudice, but never the whole of it. After the intercourse of years, your Indian friend knows you better, perhaps, than you know yourself, especially on your weaker side; but you only know him as you know a character in a second-rate novel, that is, know as much as the author has been able to reveal, but never quite the whole. In exceptional cases, quite exceptional, you may know as much as you know of Hamlet, know so much, that is, that you could write a book of reflections upon the character; but you will still be aware of the supreme puzzle, that you know all of Hamlet but Hamlet. This seclusion of the mind is universal, runs through every grade, exists under any intimacy, and is acknowledged by every thoughtful European in India about those natives upon whom he relies, often justifiably, with a confidence as profound

as his reliance upon the most trustworthy of his English friends; and we believe, on the testimony of one of the few cultivated Europeans who ever lived happily with a native wife, that it extends to both sexes.—*The Spectator*.

Persia.

Miss Mary Jewett, who began her work in Persia in 1871, supported by auxiliaries in Iowa, writes of the Tabriz girls' school building:

You don't know how glad your letter made us, for you spoke so confidently about the building fund. I wish you could have looked in upon the workmen to-day as Mrs. Ward and I did. We stood on a hill of dirt that has been excavated from cellars for the Ward house and looked down upon the men digging away old foundations, six feet below the surface, of old houses that were probably built and lived in by the fire-worshippers. But their houses had crumbled, and on the spot where they had stood was a vineyard. Now on the same spot we are building homes wherein the true God is to be worshipped. Some old coins were excavated yesterday, and to-day I brought home with me a piece of pottery, probably used by the dwellers in Persia of long ago.

You know how often I have written of Mariam, our first convert among the women of Tabriz. She has been sick all winter and suffered intensely, and last week she passed away to be at rest with her Saviour. She died in the arms of her only sister, and was buried in the cemetery belonging to the Protestant church of Tabriz. Her life was one of patient enduring and of much suffering. She was slow to learn, but had thoroughly learned to love her Saviour, and she lived a consistent Christian life. She was ever ready to speak a word for her Master, and won the respect of those who were the enemies of the truth. Through much suffering she has passed into her rest, and her memory is precious to those who knew her best and appreciated her value.

Miss Agnes Carey, missionary of the Nebraska Synodical Society, appointed in 1880, and stationed at Oroomiah, writes:

OUR winter term of school closes in two weeks for a vacation of a fortnight. This term has been long and profitable. There has been a good deal of religious interest, and we feel that some have become Christians. Many of our most thoughtless girls have become interested. The health of the school too has been remarkably good; all of our girls have been here most of the time. We still have only two Moslem girls in school; but the work among

the women is more successful. Teacher Rachel goes out at half-past three every afternoon to read or talk with some Moslem women in her own home. Miss V. has her class of women, and is now trying to interest the Nestorian women in the work of talking and reading with their Moslem neighbors in villages where both Moslems and Christians live. We pray that in this way a band of earnest women may be set to work. You know this has been my first winter in Oroomiah, and I have been deeply impressed by the religious interest shown among the village churches. The boys' school, which is in the next yard, has forty-nine Nestorian boys and fourteen Moslems. The latter are taught by a converted Moslem, Meezer Said Auga, who is an earnest, growing Christian.

Japan.

Mrs. Thomas C. Winn, appointed to the work in Japan in 1877, and stationed since 1879 in the city of Kanazawa, wrote, March 22:

DURING the past year the little feeble church of Kanazawa has been greatly strengthened and blest. It now numbers twenty-seven members, and quite a number are waiting for baptism. One young man, who is quite gifted as well as an earnest Christian, has entered the theological seminary, and another, with just as consecrated a spirit, hopes to preach the gospel in a few years, if the way opens before him. The Christians give many signs of growing in grace and knowledge which are most encouraging, for if these few who have professed Christ will keep their lights shining brightly this whole dark region is sure to rejoice in the light of the gospel of peace. The mind of the masses is unsettled, and though many still hold to their ancient beliefs, the more intelligent classes are seeking for something better than they have known. Many who were bitterly opposed to the Christian religion when we came, two and a half years ago, are now our warm friends, and some of them are seeking to learn the truth. However, there are yet many enemies of course who would gladly see us driven out of the city, and a few weeks ago they gave vent to their feelings by setting our little school-house on fire. It was discovered just in time to save the building, and for this we are truly thankful. In spite of this attempt we do not fear anything more, because it is well known that the government approve of our being here and public sentiment is changing in our favor quite rapidly. Not long since there appeared an article in one of the leading Kanazawa papers, written by some one who professed to have no interest in Christianity, which showed the folly of trying to oppose this religion. He said, in very nearly the same words as Gamaliel of old, that if this were

the true religion it was bound to conquer, and if not, it could not overthrow the other religions of Japan. This seems to be the growing opinion of the people all over the empire. If the laborers could only be increased, it does seem as if the work would grow with unparalleled success. A physician would find a large field of usefulness.

We also need most sorely the help of lady missionaries. The work among the women seems to have opened in a remarkable way for such a new field. There are two young Bible women who, though young in experience, are very earnest workers, and are busy most of the time in going from house to house to tell the "good tidings." But if we had women capable of teaching, and some one to oversee them, this part of the work could be increased almost indefinitely, for there seems to be no limit to the number of places where they would be gladly received and listened to. Many women attend our Sabbath-school and preaching services, in spite of its being so opposed to their customs to attend such public meetings. On Friday afternoons I have a society for girls and women, which is quite largely attended. Most of them come for the sake of learning to do fancy work, in which they are very much interested, but they also listen very attentively to the Bible study we have for an hour after the society.

A short time ago one of the members of our little church died. She was an old lady, who was baptized among the first Christians of this city, and probably she was the first from all this part of the country to be welcomed through the pearly gates into the city of God. She leaves her husband, with whom she had lived for over fifty years, a son and daughter, who were all baptized with her and hope to meet her again in that better land beyond the river. But besides these she leaves other children and relatives, who have no such blessed hope, and they were very devout in performing their part of the heathen rites which were carried on over her dead body. Of course we had religious exercises before the burial, but all Christians, with the rest of the people, are obliged by the law to be buried by the priests with heathen ceremonies. We had our services in the afternoon at the house, and the next morning at five o'clock the priests arranged to perform their rites. The coffin was made of plain, light colored wood, about two and a half feet square, for Japanese, unless cremated, are always buried in a sitting posture. It was carried on long poles to the temple, with a priest and his attendants walking in front carrying lanterns; then followed the mourners, dressed in long flowing robes of white with wing-like attachments of slate-colored cloth. This style of garment is only worn at weddings and funerals. According to their etiquette the husband of the deceased did not leave the house, but the rest of

the mourners, with the Christians, followed the procession to a large temple where the ceremony was to be performed. The coffin was placed just inside the door on a small stand, brought there for the occasion, and directly in front of it was another stand with rows of candles at either end and a censer for burning incense in the centre. At the other end of the temple was a beautiful bronze Buddha about fourteen feet high, and in front of it the usual elaborate chancel, with a place to burn incense and a box to hold the cash of the worshippers. In front of this was a high chair of carved wood, and between it and the figure of Buddha was a high folding screen. This was all the furniture in the temple, excepting the mats used on all Japanese floors and an extra piece of matting between the chair and the coffin.

When the coffin had been placed on the little stand the mourners took their seats on the floor at the right of Buddha, and then a priest began by beating a muffled drum in a skillful manner, slowly and softly at first, then swelling the sound to its greatest strength and diminishing to its original softness again. This was repeated a number of times, and then another priest struck a tamborine in the same manner and for the same length of time.

During this performance the high priest, dressed in a light gray silk crepe, most gorgeously embroidered, with a purple crepe embroidered cap, shaped like a fool's cap, came in through a side door waving most solemnly a horse's gray tail to scare away the devil. He first went in front of Buddha and offered incense, then walked slowly towards the coffin waving his brush towards it, and then backed into the seat I have mentioned being just in front of Buddha. Six priests, arranging themselves in two rows between the high priest's chair and the coffin, began repeating in concert their prayers from the sacred books, while one of them kept time by a low drumming, and another by occasionally striking a cymbal. After this the high priest again arose and went to the incense stand, all the time whisking his cow tail, as Mr. Porter irreverently calls it, and offered incense for the dead, and two other priests did the same. Then the relatives who were not Christians advanced, and also burned incense and worshipped, and promised hereafter to always worship the spirit of the departed in their prayers.

The high priest then again came forward mumbling his prayers amid a great din of clashing cymbals and beating drums, and with a wooden spade, which was handed to him on a tray by an attendant, made motions of digging a grave in the air, and was supposed to bury the spirit, which we know was long before safe in a better world. The rites were finished by the ringing of a peculiarly-sharp tamborine, and all the priests left the room except one, who, with attendants, carried lanterns to the grave in the rear of the temple,

threw them in on top of the coffin, and muttering some more prayers went away. The Christians had arranged, after the law was fulfilled by these absurd performances, to hold the last services over their departed sister, so they sung a sweet Christian song as the grave was being rudely filled. No objections were made, but the priest and priest-blinded relatives were apparently disgusted to think that the hated Christians should have anything to say after the priests had just rescued the soul of the departed.

China.

Miss Jennie Anderson, stationed since 1878 at Chefoo, spending most of her time in itinerating, thus describes the Chinese way of honoring the dead :

I SAW an uncommonly grand funeral procession a few days ago. It must have been either a very wealthy man or else a mandarin. They carried in front a tall tablet, such as the natives erect in public places to commemorate the good deeds of men. This was made of paper and must have been twenty-five feet high. It was carried on two poles like chair-poles by four bearers, and ropes were attached to the top of it, by which it was kept steady; because of its height it would have been impossible to carry it without its being steadied. There were many bright banners and standards, all of which were inscribed with one immense character unknown to me. Then there was an elegantly covered chair or hearse bearing the coffin and one of the richest of covered chairs carried empty, then the mourners and musicians. It was a very imposing procession in the eyes of the natives, I know; but it looked rather silly to me, though it must have been very expensive to make such a display. But these people actually do deprive themselves of comforts in order to make a great display over the remains of a father or mother. Even the matron in the school, an unusually intelligent and well-educated woman, this autumn when her father died, notwithstanding she had a liberal allowance made to her for funeral expenses, pawned many of her own things in order to make a greater display.

Miss Butler, of Canton, gives this beautiful picture of Hong Kong and its surroundings, her first view of China :

VICTORIA ISLAND is made up of a succession of hills of a sugar-loaf shape. On the lower slope of the highest peak lies the city of Hong Kong, the peak back of the city rising to the distance of 1800 feet. Beautiful winding roads lead up to the summit, from which there is a magnificent view of earth, sky, and water.

The city surpasses any other I ever saw for location. The public gardens were a perfect tower of beauty, with their luxuriant vegetation decidedly foreign in appearance. Passing through a pretty street, the trees on either side forming an arch overhead, just at the early twilight hour, a church bell, the most natural sound we had heard since stepping upon the queen's domains, rang out on the evening stillness, calling to evening prayers. Gladly we responded to its summons.

THE PORCELAIN TEMPLE OF SHINSEN.

A REMINISCENCE OF HANKOW.

At last I had realized the dream of my childhood—and a hope of riper years—that my feet might stand in the very heart of China. Could it really be myself in this strange walled old city, in the dirtiest, most crowded streets I ever saw? Elbowed by the heaving masses, I found it difficult to follow my coolie guide, who was leading me rapidly toward the famous porcelain temple. Soon he pointed upward to the most dazzling, beautiful sight I ever beheld, more beautiful than anything I had ever expected to see in this world.

Imagine a building three hundred feet square, its walls all panelled, its sides and eaves full of friezes richly embossed, its columns crowded with chapiters and cornices, images of men and birds and beasts, from life-size to a foot in length; its roof broken up into turrets and towers, rising above one another fifty feet high; every shoulder of the roof rounded and turned upward again, ending in some immense figure of fish or reptile; and imagine all this—pillars, chapiters, cornices, friezes, thousands of figures, turrets, tiles, roofs, *everything*, of the finest *porcelain*, all richly tinted with fifty hues; the scene bursting upon your vision in the midst of the indescribable filth of a Chinese city, as the afternoon sun of a cloudless sky shines full upon it—and you have the picture.

I stood entranced, enraptured, and should have been riveted to the spot but for the surging throng which pressed against me. Anchoring at last against an opposite wall, I feasted long on the vision before me. Changing positions again and again, I retreated step by step down an alley only three feet wide, at right angles to the front of this inimitable palace; and crowding up with my guide, soon came to a gate two feet wide, through which the masses were trying to press. So great was the pressure that after fifteen minutes of waiting, I abandoned the attempt, as only two persons had succeeded in squeezing through.

From my guide, and corroborated by my friends of the mission, I learned that this is a Tauist temple, which has been in process of erection for many years, and is but recently completed. It cost a

million and a quarter of dollars, which, in China, equals fifteen millions with us! It is built in honor of the hero Shinsen, who lived in the Hanchau dynasty, eighteen hundred years ago, and who is reputed to have saved his people from a frightful flood, and to have received as his reward from the gods an elixir of life and the pill of incorruption. This temple, built in his honor, is styled "The Temple of the Myriad Ages of Longevity." The inside is filled (I am told) with the choicest wood-carving to be found in China. Historical plays are daily performed there, with the hope of pleasing the departed hero. There are other temples built in Shinsen's honor; but this is the most famous, and is supposed to be the finest porcelain structure ever erected, excelling even the famous tower of Nankin.—*Helen H. S. Thompson in S. S. Times.*

For the Young People.

THE GREAT FEAST IN SYRIA.



ERHAPS the "Young People" would like to hear about the great feast which is now in progress. Next Monday will be the beginning of Lent, the forty days' fast; before that, for an indefinite time, but especially the last week before, the people give themselves up to eating and drinking just as much as they can. Children are kept at home from school that they may feast with their parents, and are waked up in the night to eat. Even very poor people, who have barely enough from day to day, borrow money at high

rates of interest, in order to buy sweetmeats and "arrac" (an intoxicating drink) during this feast. Yesterday was called "drunken Thursday," for then the people indulge themselves more than ever, and do, without being ashamed, what they would think it wrong to do at any other

time. We saw several young men upon mules so intoxicated that they could hardly keep their seats or guide their animals. A man was passing, looking and laughing at them, and I heard him say, "Never mind, it is 'drunken Thursday.'"

Sunday, the last day of the feast, is called "Marfa;" it will be the greatest day of all. The streets will be filled with boisterous, drunken men, if the day is pleasant; they will dress gayly, visit at

each other's houses, and eat and drink from morning until far into the night. Thus do these inhabitants of the land of God's chosen people sanctify (!) themselves before the days of fasting.

One of our calls yesterday was quite interesting. After a warm welcome the widow and her son bade us be seated upon the rug spread on the floor, and placed before us a little open fire of charcoal, made in a large iron pan with four legs, which can be carried about easily, and is the only means by which most of the houses are warmed. On the glowing coals they put a little coffee-pot, for the people, unless very poor, would think it most discourteous to receive a caller and not give him a cup of coffee, very strong, served in a tiny cup with sugar, but no milk. Coffee is always given us, but yesterday, because it was a feast day, they gave us other refreshments, placed upon a little table before us. The table, about a foot and a half high and the same across the top, was covered with a white cloth, and I thought it would be just the thing for a tiny tea party of the little people with their tea-sets in America. On the table were five kinds of cake and pastry, made very rich with sugar and strong native butter. We took a little, but they urged us to take more, the widow in her earnestness dipping her thumb and finger into a tin of greasy, soft mixture and begging us to "taste this kind." When we left the house they gave us a good-sized package of the rich cake to take home. There is no getting away from native hospitality.

J. H. M.

ZAHLEH, SYRIA, February, 1882.

REMINISCENCES OF LIFE IN THE INDIAN TERRITORY.

BY AN INDIAN GIRL.

MY life has been one of happiness accompanied with grief, as the life of all. Most persons have been blest with a father's care and a mother's love until they were themselves quite advanced in age. That has not been my lot. I know nothing of the love of a father, as my father was taken away when I was quite small; I do not remember him. The nearest and dearest friend to me on earth was my mother, who has now also bidden farewell to this world, to try the realities of an unknown.

I cannot tell you a great deal about Indian life, as in our neighborhood there were but few Indians, and these, civilized, had long thrown away their old customs. But they used to have their annual dances when I was quite small. Mamma and I went to one of them. I was anxious to dance with them, so mamma gave me permission; but I soon got out, for they stood on my toes. The men were dressed in their red blankets, but the women wore

calico dresses, and every shade of ribbon they could purchase hung from their head to the ground. The women wore shells, filled with very small stones, tied on their feet, and when they danced this made a great deal of noise. They built a great log fire in the woods and danced around it, singing their dancing songs, and whoop and stamp when they had finished. This they continued for four days. At these dances the men that belonged to the tribe had to fast all day and night, the next morning drink the boiled juice of a weed; then they would have a big feast about ten or eleven o'clock, and if any of the clan were absent they were fined. I have an old uncle who took an active part in these dances, and during the war he fought in a great many battles—one of which they called the "red-stick war," because they all fought with sticks painted red. He is now over one hundred years old and getting quite feeble. He was the medicine man among the Creeks. Two of his brothers were doctors, or rather were called wizards. One night my uncle and a friend of his were a little jealous of each other: each boasted that he could do more wonderful things than the other; so they went to grandma's and had the hearth swept just as clean as they could get it, and had a large hickory fire made, as hickory wood makes the largest and hottest coals. My uncle's rival first performed his miracle, which was making a squirrel's tail stand straight up and run round the room. Then my uncle got down on the floor and raked out great large coals with his hands and swallowed every one. Then the other, finding he was beaten, began to be angry and tried again, but was unsuccessful every time; yet they separated without a quarrel.

When I was about eleven or twelve years old mamma thought it was time for me to go to school, so she took me to the mission; but the president said I was too young, as they only took those over twelve. They have changed that rule, and now take very small children. The president told mamma she might bring me back at a certain time and perhaps they could take me. We went again, but the school was full. At the same time a cousin of mine older than myself wanted to go to school too, and they said she was too young; but her uncle, with whom she made her home, was going to Washington, D. C., as a delegate for the nation; he was to take the remainder of his family with him, and wished to leave her in the mission while he was away. On these conditions she was permitted to stay. I felt so badly to think nearly every one could have the advantage of school, while I had to stay at home.

Our most prominent men in the nation—those who make our laws and go as delegates to Washington—have been educated in

the mission at Tullahassee. There are now quite a number of Indians away at school. Some are in Massachusetts, New Jersey, Pennsylvania, Kentucky, Tennessee, and Wooster, Ohio.

At last, to my greatest delight, I was chosen as one of the scholars at the mission, and was there about three years, but did not advance very much in my studies, for mother's health began to fail very rapidly, and I frequently had to go home, and in that way lost a great deal of time. Our nearest town was eighteen miles, and we had to cross the Arkansas river to go there. Finally mamma thought it would be best to be near a doctor, and we moved to Muskogee. That fall mamma was too ill for me to return to school, and in the winter was compelled to keep her bed.

After my mother's death I made my home with a cousin. While there I had an opportunity of coming to school in the States, for which I always had a great desire. I hope the education I receive may make me more useful to my people, among whom I expect to labor when I return, endeavoring to instruct them in the religion I have learned to love.

At Home.

PROPORTIONATE GIVING.

An essay read by Mrs. D. V. Mays before the Mahoning Presbyterial Society.

THE great object lesson for the religious teaching of all nations, for all time, is the Old Testament history of God's dealings with His chosen people. One of the central thoughts of His teaching in the types and ceremonies seems to have been the act of personal giving. None were excused, for the gift on the altar was for the expiation of sins; and, as all had sinned, so all must learn the lesson that without the sacrifice there was no remission of sins. The Levitical law systematized the consecration of the tithe of each one's property and possessions. There could be no true worship until the gift was laid on the altar. The offerings to God mentioned in the Old Testament were of two kinds:

1st. Obligatory offerings, which God demanded at the hands of His people, such as the first fruits, firstlings of the flock, the first-born of families, tithes, and the half-shekel annual poll tax.

2d. Free-will offerings, which were prescribed as to nature and form, but otherwise left to the sense of thankfulness and to the choice of the giver.

The impression that God demanded only the one-tenth under the Old Testament dispensation is incorrect. If we read Leviticus xxvii. 30-33, Numbers xviii. 21-24, 2 Chronicles xxxi. 6, Nehemiah

x. 37, we shall see that the tithe was to be given to the Levites for their maintenance, as they held no landed inheritance. Out of this the Levite gave one-tenth for the support of the priesthood (Numbers xviii. 26-32, Nehemiah x. 38). Besides the first there was a second tithe set apart by the Jews for the keeping of the three great religious feasts, viz., Passover, Pentecost and Tabernacles (Deuteronomy xiv. 22, 23, 27). We must distinguish between these two tithes. The first was given to the Levite, the second was to be eaten before the Lord at the festivals.

Every third year a third tithe was required for the poor (Deut. xiv. 28 and xxvi. 12. Josephus mentions this tithe, "levied every third year for the benefit of the poor." In addition to all these there was the half-shekel or annual poll tax. This tax began with the building of the tabernacle and was assessed upon every male twenty years old and upwards, and used at first for the construction of the tabernacle and afterwards for sacrificial animals, shewbread, wood for the altar, etc.

The *free-will offerings* were to come after the obligatory offerings had been set apart. These truths have been arranged by another in the following order:

1. God in His word claims to be the only absolute owner of all things.

2. From the very first God began to educate His people in giving.

3. What they gave must be taken from their gross income.

4. The tithe must be set apart for God before they could take any for their own use.

5. What they gave must be of the best.

6. The Levite himself was not exempt from tithe paying.

7. If they would redeem any of their tithes they must add one-fifth to the estimated value.

8. What they gave brought God's blessing on what remained.

9. No collectors were appointed to collect the offerings. The people were their own collectors. They carried their offerings to the house of God themselves.

10. No civil penalties were prescribed for not giving.

11. The penalty was the withdrawal of God's favor in temporal and spiritual things.

12. A minute and all-reaching system runs throughout all the Old Testament instructions for giving to God.

The objection is raised that the ceremonies of the Levitical laws have passed away, and therefore tithe giving is no longer obligatory. But no one will venture to affirm that that which they signified has passed away. Did not the shedding of blood on Jewish altars typify the shedding of the blood of the Lamb of God for

the expiation of the sins of the world? And did not the sprinkling of the blood on the altar and the burning of the offering signify the consecration of the body, soul and property to the service of God? If, then, it is granted that the spirit of the law is not abrogated, it follows that since systematic giving was a part of their worship, preceding communion with and blessing from God, so now communion with God and spiritual blessings cannot be expected in their fullness until we first give to God His just proportion. In the institution of the law of offerings none were excused on account of poverty. One of the tender touches of the pathos of holy writ is where we read that Joseph and Mary brought the infant Jesus up to Jerusalem to present him to the Lord and offer sacrifice according to that which is said in the law of the Lord—"a pair of turtledoves or two young pigeons;" one clause of the sentence touchingly revealing the poverty of the mother of our Lord.

Christ and the apostles did not abrogate, but approved and enjoined, proportionate giving. He Himself, when standing over against the treasury, calls the special attention of His disciples to the widow's mite, showing that the value of the gift in His eyes was proportionate to the sacrifice it cost the giver. And in Matt. xxiii. 23, in speaking of tithes, He says, "these ought ye to have done, and not to leave the other undone." Another proof that the duty of tithing was not abrogated with the ceremonial law is that proportionate giving did not begin with the Mosaic law, but, like the duty of prayer, the day of rest and blood of sacrifices, it existed long before the giving of the law. Abraham and Jacob are especially mentioned as setting aside a tenth to the Lord. The duty is also enjoined by writers subsequent to the age of Moses. Solomon enforces the spirit of the law by the promise of great temporal blessings to those who honor the Lord with their substance and with the first fruits of *all their increase* (Prov. iii. 9, 10). Again, in the Proverbs we read that "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" "The liberal soul shall be made fat," and "he that watereth shall be watered also himself."

Nor does the tithe secure only temporal blessings. When we as Christians are longing for a *spiritual* outpouring; when the burden of our prayer is for the conversion of souls in our own land and for missionaries in other lands, that the glad tidings may speedily be preached in every tongue, would it not be well sometimes to pray first for the multiplication of laborers in advancing systematic beneficence? For as we found tithe giving enjoined in the first books of the Bible, so it is startling to remember that the promise in the last book of the Old Testament is not ours unless we comply

with these conditions, "Bring ye all the tithes into the storehouse, that there may be meat in thy house, and prove me now herewith, saith the Lord of hosts, if I will not pour you out a blessing that there shall not be room enough to receive it."

If tithes were required under the narrow and exclusive Jewish dispensation, how much more under the Christian dispensation, where the marching orders are, "Go ye into all the world and preach the gospel to every creature," and the giving orders are, "Freely ye have received, freely give;" "Upon the first day of the week let every one of you lay by him in store as God hath prospered him;" "Every man according as he purposeth in his heart so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver;" "Remember the words of your Lord Jesus how He said, 'It is more blessed to give than to receive;'" "If therefore ye have not been faithful in the unrighteous mammon, who will commit unto your trust the true riches?" Can any one, upon comparing these New Testament injunctions with the Old Testament record, fail to realize that he cannot act honorably before God while not giving at least one-tenth to the Lord's cause?

And now, dear fellow-workers, it remains for us to consider by what ways and means woman's work for woman can follow her prayers in this matter of proportionate giving. The weight of her social influence—always great—can be exercised in favor of systematic beneficence, first, by wise tact. Thus she can, making it a theme in conversation, do much to destroy the narrow belief that appealing for aid for the advancement of the gospel is a system of begging. Is our Christ a beggar? Does He need our puny help? Ah, no! He grants us the inestimable privilege of sharing with Him in His work of redeeming a lost world.

We read that the Jews never counted their alms giving a part of their tithe paying. Yet alms giving was always a sacred duty with them. This, however, could not begin until the tithes were provided for. *Their charities must be taken out of the nine-tenths of their incomes, not out of the Lord's one-tenth.* Let us see that in our church collections the Lord is neither made to appear as a beggar nor deprived of His tithe. We ought to teach that giving to the support of the Church at home and to the Boards of the Church, according to 1 Cor. xvi. 2, is not a charity but a duty, and that withholding our required offerings from these objects is "robbing God."

2d. Let us also remove the frequent misconception that we women have no income to tithe. This would hold good only in few instances. Most farmers' wives have incomes from domestic sources; business men's wives have usually a settled portion for

their disposal in home expenditure, and ministers' wives are supposed to have an inalienable right to the "wedding fees." "Where there is a will there is a way." See what woman's will under the divine leadership has done in setting an example, even to the men, in raising funds for the missionary cause. May not we be stimulated to more self-sacrifice and greater achievements by emulating the example of the nameless woman who brought the alabaster box of ointment and shed its sweet perfume on Him whom she dearly loved?

3d. In addition to removing this misconception of duty, a very important part of our work in advancing this cause is the education of the young in our homes and churches and Sabbath-schools. Much of the training of the young is in our hands. Now is the time to form correct ideas about, and to teach wise methods for the observance of, the tithe by the little people. "Line upon line" should be our practice. There is everything in establishing *the habit* of methodical giving. How much more they will enjoy what they possess if they share all with their great Captain! In conclusion, then, dear sisters, let us hear Dr. Jessup, of Syria, who says, "I do not believe in any other kind of beneficence than systematic beneficence. The majority of missionaries whom I know believe in systematic giving as the only system to be adopted, maintaining the two great principles we aim at in foreign lands, viz., self-support and spiritual growth. Wherever it has been adopted it has wrought the best results. In many parts of the Turkish empire the poverty-stricken native Christians raise their pastor's salary out of their deep poverty by regular and systematic contributions. On any other system they would inevitably fail. I assure you I regard the question of systematic beneficence as fundamental and necessary to the proper development of the inner and outer life of the Church of Christ *in every land*." This view of Dr. Jessup in 1879 is being more generally adopted by prominent Christian workers. The beautiful plan of God that "giving is getting" may we constantly work out. Only in our giving do we find the real pleasure of living. Give ourselves in our friendships, our affections, our work, our zeal, our prayers, our trust, our substance. Another has said, "It is only when our religious activities are in generous self-forgetfulness that we experience their highest personal benefit."

"A HINDOO mother, after listening hour after hour to the lady missionary, as she explained the way of free salvation, exclaimed, 'Tell me more.' At last, when the long talk must close, the old mother drew out from under her veil the thin gray hairs, saying, 'These hairs have grown white waiting for such words as these.'"

"I HAVE REDEEMED THEE, THOU ART MINE."

"I, I have redeemed thee." Who saith it?

Our Jesus, our Master, our King;

He who upon Calvary suffered,

The perfect salvation to bring:

The perfect redemption to give thee,

O sister, bound down by life's load,

And clothe thee in garments immortal

To adorn His all-glorious abode.

"I, I have redeemed thee." Who saith it?

The King who sits yonder enthroned—

No longer the victim of Calvary,

No longer the captive entombed,

No longer the man of great sorrows,

No longer acquainted with grief—

But God's own triumphant Anointed,

And heaven's Crown-jewel and Chief.

Yes, with a great ransom He saves thee,

And as He ascended He cried,

'Go, teach *thou the blessed evangel*,

And tell it abroad far and wide.

"Go, tell how I wait for my people,

Expectantly wait, until *all*,

Out of every kindred and nation,

Have heard of my life-bringing call."

ROCHESTER, MINNESOTA.

L. L. NEWELL.

BIBLE READING—CHRISTIAN FELLOWSHIP.

HARMONY of purpose necessary to Christian fellowship. Amos iii. 3.

Love the basis of fellowship. 1 John iv. 7-11.

Non-fellowship with the world. Eph. v. 11.

Call to fellowship. Eph. iv. 31, 32; v. 1, 2.

Fellowship in the gospel. Phil. i. 3-5; Gal. ii. 9.

Fellowship in the Spirit. Phil. ii. 1, 2.

Fellowship in suffering. Phil. iii. 10; Gal. vi. 2.

Fellowship in prayer. Matt. xviii. 19, 20; Acts i. 14; ii. 46.

Fellowship in service. 2 Cor. viii. 4; Psalm lv. 14.

Blessedness of fellowship. Luke xxiv. 13-15, 29; Mal. iii. 16; Psalm cxxxiii.

Christ's prayer for the fellowship of His followers. John xvii. 20-22.

How we may have fellowship with one another. 1 John i. 3-7.

The fellowship of heaven. Rev. vii. 9, 10.

CADIZ, O.

"SHE HATH DONE WHAT SHE COULD."

At the last annual meeting of our "Women's Missionary Circle" a poor Swedish widow brought to the president a little iron bank. Handing it to her with a screw-driver, she said, "Please open it and count the money." The president opened it, and found it contained just six dollars. "How did you get so much, and what do you wish me to do with it?" she inquired. Then the widow told this story. I wish I could give you the broken English and the expressions with which it was told.

"At the last quarterly meeting a young lady read a paper entitled 'Silver and gold have I none, but such as I have I give unto thee.' The paper said, 'Every one can give two cents a week if she will only try.' So I said, 'Dear Lord Jesus, help me to do something for the heathen.' On my way home I bought this bank. When I reached my room I knelt down and consecrated it. I put my hands on it, and said, 'My Jesus, put thy hands on mine, and help me to fill this little bank for thee.' A friend wrote on it, 'For the heathen, for Jesus' sake.' When the Lord sent me a dollar I put in ten cents. Sometimes I had only one cent to put in, but I prayed the more, and put it with the rest. When kind friends came to see me and asked could they do anything for me, I said, 'Will you put two cents in this bank?' Sometimes they put in ten or twenty-five cents, and then I thanked them, and Jesus too. When I was sick in the hospital I had it beside my bed. Some of the doctors laughed at it, saying, 'You need the money more than the heathen.' But I told them, 'Not so; it is to tell them of my Jesus, who has saved me.' Others put pennies in, and it was a silent preacher. Always when I left my room I hid my bank away, lest it might be stolen. That Friday night, when I came to the prayer-meeting and you gave me one of those circulars asking for a thank-offering for the 'Home for Missionaries' Children,' I went away feeling sad, for I thought I had no money to give. When I reached my room I knelt and told Jesus all about it. Then it seemed as if He stood close by me and laughed, saying, 'Why, child, where is your bank?' And then I was very glad, for I had forgotten all about the bank; and, rising from my knees, I brought it, and felt how heavy it was, and knew I could give something."

"Do you wish to give it all to the Home?" asked the president. "Give it where you think it will do the most good." "But I prefer you should decide, and we will leave it till the close of the meeting."

After meeting she came and said, "I have made up my mind. Send four dollars for the work among the heathen, and give the

other two to the Home. It was not my money. The Lord Jesus sent it to me, and He shall have it all."

The same sister has since brought four dollars more to the president of the society.—*A. L. P. in The Helping Hand.*

"LET US GO UP AT ONCE!"

"Let us go up at once and possess it; for we are well able to overcome it."—Numbers xiii, 30.

"THERE is a tremendous upheaving going on throughout all India at the present time, as the result of the multitudes of tracts scattered by the American Tract Society and similar agencies." Thus writes a devoted missionary from Madanapalle, India.

"I fear that Hindooism is going to fall to pieces before the Church of Christ is ready to seize the fragments of the ruins and build up the temple of the Lord," comments one regarding the outlook.

Are these things true? Hindooism tottering, and the Church of Christ *not* ready to build upon its ruins the temple of the Lord! Oh, it cannot be! Where is the professed love for the Saviour who left the glories of heaven and suffered the cruel death on the cross that He might save a lost world? Do we not love our fellow-men? Have we not a thought of sympathy for these millions who are going down to death, having never even heard the story of redeeming love? Is the statement true that nine-tenths of the money raised by the Church is given by one-tenth of its members? Are "ten" cleansed, and does only "one" return to give thanks? Nay, already we see the dawning of better things. We hear of six young men going out from one seminary to one mission field, and of others inquiring, "Lord, what wouldst thou have me to do?" The "men" so long prayed for are coming—the "money" will surely not be lacking to send them.

We may learn a lesson of faith while reading of Elijah's hours of discouragement, in which he said, "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thy altars, and I, even I only, am left." "And the Lord said unto him, Go, return on thy way," and about thy duties. "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal." Let each professed follower of the Lord work as though the evangelization of the world depended alone upon her own persistent and continuous efforts, systematically bestowed; then will the work of the Lord prosper in our own hearts, and we shall see the heathen "coming to the brightness of Thy light; and the wealth of the Gentiles coming unto Thee."

OTHER SHEEP I HAVE.

"And Jesus went thence, and departed into the coasts of Tyre and Sidon."

THAT goodly Syrian mountain, fair Lebanon the blest,
With all its snow-crowned summits looks off toward the west,
Where Sidon nestling at its feet sits gazing on the waves
That chant their mournful requiem o'er proud Phœnicia's graves.

But not of earthly glory, thou city by the sea,
Not of thy vanished splendor, I sing this song of thee;
A holier beauty lights thee, O Sidon thronèd there,
The tender memory of a day no after-day may share.

Hither from hills of Galilee the loving Saviour came,
Bending His steps this way to reach one heart that knew His name;
A door of hope to open as each poor Gentile comes,
As did a Syrian mother, then, asking His children's crumbs.

"Send her away," they murmured, "this stranger; what hath she
To claim of Israel's Shepherd, for us His ministry?"
But though unchecked the harsh reproof, though love so long seemed
cold,

How strong and glad the words at last that called her to His fold!

Ah, well for us the lesson! well for these later days
We find our Saviour's footprints along these Syrian ways!
Mark how He left the folded flock, the ninety and the nine,
Seeking along this alien shore one wandering sheep to find.

So, on these ancient highways and by the shining sea,
Where Jesus' feet have travelled in humblest ministry,
Behold His loving children yet walk like those of yore,
So close beside the Master they catch the smile He wore.

Were there no souls around us here, fainting for lack of bread,
That these have gone on weary quest, Christ's table there to spread?
Ah yes, but following on to know they learned that lesson sweet,
To tread unquestioning each path marked by their Master's feet.

For yet through all the ages the same sad mourners come,
One of life's dreary shadows that fall on every home;
There earth hath had its triumphs, there souls grew wise and strong,
But an undertone of sorrow has thrilled through every song.

O maimed and sick and heart-sore, would that ye might have been
Among the throngs that followed the lowly Nazarene!
Think of the humble cabins that knew His presence then;
Oh, that the gracious Healer might walk this earth again!

I see Him on those hill-sides and by the shining sea
Stand 'mid thy listening thousands, O happy Galilee!
And each with some heart-burden from hovel and from hall
They come, a stricken army, to Him who heals them all.

Still, still amid the suffering, O Friend of sinners, stand;
Lift o'er the sin-sick multitude Thy tender, piercèd hand!
Oh, multiply the loaves we bring, as in our Master's stead
We give Thy starving Syrian flock their heavenly Father's bread!

They come from Tyre and Sidon, from Hamath's border far,
 The dewy slope of Lebanon where goodly cedars are ;
 From over Jordan's rocky bed where Hermon's shadows lower,
 And loneliest vale may know His name, the dreariest home His power.

O happy souls who know this love, so boundless and so free !
 But happier they whom love hath brought to share its ministry,
 Whose sweet obedience to their Lord their faith in Him hath proved,
 And blessed us with His presence, this suffering world He loved !

HANNAH MORE JOHNSON.

OUR DUMB LIPS.

WE need to pray to have them opened. We need to consecrate them as well as our hearts. "Be obedient with fear and trembling." "I was with you in weakness and in fear and much trembling." Is it in obedience with God's command or in sympathy with Paul that makes us quake when we attempt to speak or pray in public? Do we thus tremble when we approach God in our closets? No! we are full of assurance then; our pride is undisturbed, there is no one to criticise, and we often do not fear God as we should.

A lady was called upon to lead in prayer at a union meeting. "I should not have cared in the least," she said afterward, "if it had not been for just one person who was there. I knew she was criticising every word, and I thought of her all the time instead of my heavenly Father." What kind of service is this praying to please mankind? Is it not mocking God?

Another lady came near breaking down while reading a report, and she said, "It was because Miss S. was there. I knew she was watching to detect some grammatical error."

In both cases the persons feared were among the large number who never take up this cross, but like to be near to find fault with those who are struggling under the weight. Oh, if we would think only of what is pleasing to God! if we would only open our lips, and trust Him to use them! The simplest efforts are acceptable to Him. The very attitude of prayer is prayer, and it is strength too. How many men and women say, "I am not gifted, I cannot edify others"! Are they thinking of God or man? Sometimes the briefest, simplest utterance of thoughts, with God's blessing, makes the deepest impression.

I can never forget one occasion, when entertaining an old gentleman who was much enfeebled in mind and body, I heard him just before retiring pray, "Now I lay me," etc. It was all he said. What simplicity! like a child indeed! But did not that little verse rise to the great white throne with as sweet incense as prayers of the most careful phraseology and varied diction?

Every night so long as it was my privilege I listened for the simple, trustful petition. It increased my hope, faith and courage. Lord, touch our dumb lips! ELIZA GILBERT HURD.

"I FEEL more and more anxious as the years go by to help everywhere and all along the way as best I can, and I am not hampered as I used to be by fears of failure. I have come into that blessed liberty where I have learned to do the best I can and leave results with God as His part of the work, with which I have nothing to do."—*From a home letter.*

"I KNOW men : Jesus is not a man ! Jesus is not a philosopher ; for His proofs are miracles, and from the first His disciples adored Him. Alexander, Charlemagne and myself founded empires ; but on what foundation did we rest the creations of our genius ? Upon force. Jesus Christ founded an empire upon love, and at this hour millions of men would die for Him. I die before my time, and my body will be given back to the earth to become food for worms. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved and adored, and is extended over the whole earth !" — *Napoleon Bonaparte.*

CURRENT LITERATURE AND MISSIONS.

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—DR. SAMUEL JOHNSON.

THE CULDEES AND THEIR LATER HISTORY, by Thomas Withrow. *British Quarterly Review*, January, 1882.

ASIATIC STATES: THE RELATIONS OF RELIGION TO THEM. *Littell's Living Age*, March 18, 1882.

TWENTY-SIX YEARS IN SYRIA, by H. H. Jessup, D.D. *The Catholic Presbyterian*, April, 1882.

THE INFLUENCE OF MISSIONS ON THEOLOGY, by Rev. Principal Miller, of Madras Christian College. *The Catholic Presbyterian*, April, 1882.

CHINESE IMMIGRATION, by Gerrit L. Lansing. *Popular Science Monthly*, April, 1882.

THE FIRST CENTURY OF PROTESTANT MISSIONS IN INDIA, by John Avery. *Bibliotheca Sacra*, April, 1882.

AFRICA AND THE EMPIRE, by Alfred Aylward. *The Fortnightly Review*, April, 1882.

FRENCH DIPLOMACY IN SYRIA, by M. Valentine Chirol. *The Fortnightly Review*, April, 1882.

MOHAMMEDANISM AND THE OTTOMAN TURKS, by T. C. Trow-

bridge. *British Quarterly Review*, April, 1882; also *Littell's Living Age*, May 6, 1882.

DAVID'S INDIAN BUDDHISM. Review of "Lectures on the Origin and Growth of Religion." *The Nation*, April 20, 1882.

THE CHEROKEES: THEIR CONSTITUTION, GOVERNMENT, AND PUBLIC INSTITUTIONS, by Lawrence Lamb. *Frank Leslie's Illustrated Newspaper*, April 22, 1882.

STREET SCENES IN MEXICO, by Helen S. Conant. *Harper's Bazar*, April 29, 1882.

SHANGHAI CONTRASTS, by Mrs. Helen H. S. Thompson. *Sunday-School Times*, April 29, 1882.

ECONOMIC GEOLOGY OF INDIA. *Littell's Living Age*, April 29 and May 13, 1882.

ART METAL WORK IN JAPAN [from Nature]. *Littell's Living Age*, May 13, 1882.

THE GREAT HAWAIIAN AWAKENING. A Chapter from "Life in Hawaii," by Rev. Titus Coan. *New York Evangelist*, May 11, 1882.

THE NORTH AMERICAN INDIANS. Study of Mission Fields, by Mrs. J. C. French. *Life and Light*, May and June, 1882.

THE ZUNI SOCIAL, MYTHIC AND RELIGIOUS SYSTEMS, by T. H. Cushing. *Popular Science Monthly*, June, 1882.

THE FATHER OF THE PUEBLOS, by Sylvester Baxter. *Harper's Magazine*, June, 1882.

REV. A. B. ROBINSON.

PERRYSBURG, O.

PROGRESS OF CHRISTIAN MISSIONS.—This little tract of thirty-six pages, by Rev. Francis Allen Horton, has recently been issued by the Presbyterian Board of Publication, 1334 Chestnut Street. Price five cents. Its object is "to give an outline history of Christian missions," and it is arranged with questions and answers for use in the family, Sabbath-school and mission band. A great deal of information is given in a small space, and those interested in the subject would do well to study and circulate it among their young friends. The Woman's Foreign Missionary Society expect soon to publish a catechism on the missions of the Presbyterian Church, which will make a good companion volume to this one, both together furnishing facts which it has taken much time and labor to collect.

A GRAIN OF MUSTARD SEED; or, The District Secretary's Letter. Published at the office of the *Heathen Woman's Friend*, 287 Bunker Hill St., Boston, Mass. 24 pp. Price, 20 cts.

MY MISSIONARY BOX AND I. Eben Shute, publisher, Tremont Temple, Boston, Mass. 24 pp. Price, 10 cents.

These two little paper-covered books are not only interesting but instructive, the former for the grown people, the latter for the younger

members of the family. They are good companion volumes, and every member of an auxiliary or band would do well to read them.

W. F. M. S. of the Presbyterian Church.

LAST WORDS.

MRS. M. B. CAPP, TUNGCHOW, CHINA.

THERE is always a peculiar interest belonging to the last written or spoken words of one who has gone out of our sight into the home above, even if those words were uttered or written with no thought of their being the last. So since this beloved missionary to the Chinese has within a short time left us for the better land, we turn back with sad interest to see what she said to us in her last letter, written before the hand of sickness was laid upon her, and while she was still laboring and planning and longing to do more and even more for the people she loved so well. She had been on an itinerating tour, and was deeply impressed by the good to be done in that way, while yet feeling the pressure of other forms of work. So she writes of her dear girls—one and another by name—and tells of her anxieties and hopes and comforts concerning each one, and then mentions her desire to be with them all the time to watch and care for them, and yet the mute appeal for gospel teaching of the “multitudes of women all around us.” She writes with great happiness of Mrs. Mateer’s return and improved health, and then says, “I never want to go home again, so I may say that I think it is a mistaken policy to keep missionaries in an isolated mission station for more than ten years at a time. As a rule I think it better for them to go home after ten or twelve years. They need to come in contact with other minds, brush off the *old foggy*, wear off the angularities, and have new ideas instilled into them. . . . I am writing for others, not myself. I sometimes long for a sight of home scenes and dear faces, but I never want to go home again until the mission vote me of no use. I am happier here than I could be anywhere else.” At the close of her letter she says, “The Lord bless you all in your own hearts and in the good work you are doing.”

It was on Mrs. Capp’s own journey home in 1873 that she was called upon to part with her beloved husband, who died at Yokohama, after brief illness. The return to America was on account of her ill health, from which she never fully recovered, although after months of suffering and weariness in the home land, she resolutely went back to China to work while strength held out. Now we turn to Mrs. Mateer’s letter, written the very day after the gentle, loving sister had gone from all pain and sorrow into the rest

of heaven. She tells of the fluctuations between hope and fear which had marked the long, anxious watching around the sick bed; of the patient endurance, although great nervous prostration had made conversation or reading impossible during nearly all the time; of the surprise at first when the doctors told the sufferer that she could not live, but the quiet acquiescence immediately on the fact being realized. Then the letter goes on to say, "Her mind was too weary to pray. She could only cry out, 'O Thou Almighty Saviour, hold on to me; I cannot hold on to Thee!'" Quoting still Mrs. Capp's own words, we read, "'And He held me fast; I never before felt myself so great a sinner, but I never before felt so much assurance of my acceptance with God. I have no ecstasy, but I have deep, abiding peace.' She called all her school-girls together and gave them her last counsel, and bade them affectionate farewell. Her Chinese friends and the native Christians, especially some who are straying from the right way, and the officers of the native church, she affectionately warned and exhorted. Our little missionary circle met around her bed for a last interview, and bade her good-by. . . . We have taken down much that she said during those three wonderful days, which I hope to report to you. She talked incessantly for thirty-six hours, her mind wandering most of the time, but there was not one word that she could have been ashamed or afraid to say at any time. Often she said, 'Oh, how I love you all!' She loved this work and this place. She 'did not like to leave Tungchow, even to go to heaven.' Here she had met severe trials, but here had been spent the happiest years of her life. She was grateful to God that ever He had called her to so blessed a work."

Such are the brief records of our sister's latest days on earth. And think you, fellow-workers, that she now looks back upon the years of her missionary life with less joy and gratitude for the blessing and privilege of such service than she did when her eyes were still "holden" by earthly limitations? Ah, no! We may well believe that a new note of triumph and of thanksgiving is added to her song because of what it was given to her of God to do towards extending the knowledge of Him over the whole earth.

Let not that note be wanting in our song, when we too join the multitude before the Throne.

M. H. P.

NEW LIFE MEMBER.

Cratty, Miss Anna

NEW AUXILIARIES.

NEW AUXILIARY.

South Oregon Pres., Roseburg, Or.

BANDS.

Cloverport, Ky., Juv. Miss. Soc.

North Benton, O., Y. L. B., Pearl Seekers.

Philadelphia, Central Ch., Y. L. B., The Messengers.

*Receipts of the Woman's Foreign Missionary Society
of the Presbyterian Church, from May 1, 1882.*

[PRESBYTERIES IN SMALL CAPITALS.]

CHESTER.—Bryn Mawr, Y. P. B., B. R. Gaboon, 25; Coatesville, 10; Fairview, 17; Wayne, 27 73.	79 73	town 2d, S. S., sch'p Dehra, 40, Nanking, 20, Mynpurie bell, 20.	80 00
CLARION.—Oak Grove, work Chefoo, 12; Scotch Hill, 4.	16 00	PITTSBURGH AND ALLEGHENY COM.—Mrs. S. P. Harbison, Dec. th.-off., work Africa,	10 00
CLEVELAND.—Cleveland, Wilson Av. Ch. Aux., 35; Children's Bd., work Tungchow, 15.	50 00	REDSTONE.—Little Redstone, 15 00	
GENESEE.—North Bergen, 15 00		ST. CLAIRSVILLE.—Antrim Aux., 15; Bellaire Band, Med. Fund, 5 75.	20 75
KITTANNING.—Apollo Aux., 28 83, Hopeful Bd., 6 51, Faithful Workers, 2 16 (37 50), Miss'y India; Gilgal, 9; Mahoning, 5 40.	51 90	SHENANGO.—Petersburg Aux., 6; Sharon, 6 27; ———, 38.	50 27
LEHIGH.—Easton 1st Aux., work Bogota, 25 00		STEUBENVILLE.—Two Ridges Aux., Miss'y California,	24 75
MONMOUTH.—Mt. Holly, Holly Branch, sch'p Futtehgurh, 15 00		WASHINGTON.—Forks of Wheeling, J. & H. A., 1 90, Emma Herbst, 10 cts., Nanking bld'g.	2 00
MORRIS AND ORANGE.—Orange, 1st Aux., Miss'y Nanking, 100 00		WELLSBORO'. — Coudersport Aux., 10 74; Elkland, 6 22; Farmington, 9 72; Mansfield, 5 06; Kane, 5; Nelson, Catrine Bd., 8; Osceola, 4 72; Tioga, 7 60; Wellsboro', 9 42, all for sch. Syria,	66 48
NORTH PACIFIC BRANCH.—Eugene City, Gleaners, Lodiana bld'g, 12 10; Portland Aux., zenana work, 42 50.	54 60	WESTCHESTER.—South Salem, Ladies' Benev. Assoc.,	41 31
OTSEGO.—Cherry Valley, 12; Cooperstown, 30; Delhi 1st, 33 02; Delhi 2d, 13 44; Guilford Centre, 15 22; Middlefield Centre, 9 25; Milford, 5; Oneonta, 8 75; Springfield, 10; Unadilla, 10; Worcester, 18, Miss'y China.	164 68	WESTMINSTER.—Slate Ridge, 20 25	
PHILADELPHIA.—Tabor Aux., 26 50		MISCELLANEOUS.—Per Mrs. Schenck, Med. Fund, 5; Doylestown, O., a friend, 10; Malone, N. Y., Howard T. Whipple, Mynpurie bell, 1; Manchester, Vt., Mrs. A. C. Reed, nat. tea. Tokio, 100; New Cumberland, W. Va., Miss M. Grier, 20; Philadelphia, L. M., 75; Mrs. Jane Page, 10; Sag Harbor, N. Y., Inf. Sch., Mynpurie bell, 6; sale of Historical Sketches, 101 81; Leaflets, etc., 23 90.	352 71
PHILADELPHIA CENTRAL.—N. Broad St. Ch., Mrs. Wm. Hogg, sch. Syria, 75, Mrs. W. A. Solomon, sch'p Futtehgurh, 30 (105); Northminster Ch., Y. L. B., sch'p Teheran, 11 15.	116 15	Total for May, 1882,	\$1418 08
PHILADELPHIA NORTH.—German-			

June 1, 1882.

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

W. P. B. M. of the Northwest.

PASSAGES OF SCRIPTURE

TO BE READ AT THE MONTHLY MEETINGS IN JULY.

1 Sam. xvii. 28-4J. *Golden Text for the Month*—Hosea i. 7.

NEW AUXILIARIES.

Auburn, Ind.	Le Sueur, Minn.
Holly, Mich. (reorganized).	Superior, Wis.
Howell, Mich., Young Ladies' Society.	Union City, Ind.
La Grange, Ind. (reorganized).	Whitehall, Ill.

NEW LIFE MEMBERS.

Mrs. Byron M. Colwell, Ishpeming, Mich.	Mrs. Geo. McKinley, Champaign, Ill.
Mrs. John Harper, Milford, Mich.	Miss Helen C. McMillan, Detroit, Mich.
Miss Lillie G. Lang, Toledo, O.	Mrs. P. H. Sharp, Omaha, Neb.
	Mrs. C. N. Wilder, Champaign, Ill.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to April 20, 1882.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Alton, 4; Y. L., 12; Carlinville, sch'p Monterey, 31; Carrollton, pupil in Africa, 25; Greenville, 25; Hillsboro', 17; Jerseyville, Persia B. R., 13 35; Apple Blossoms, Laos sch'p, 6 10; Litchfield, 17 50; Plainview, 5; Rockwood, Persian sch., 10; Trenton, 27 52; Band, 38 55; Troy, sch'p Bangkok, 30; Virden, 28; Walnut Grove, sal. Miss Calhoun, 5; Waveland, 6.

301 02

BELLEFONTAINE.—Galion, sal. Miss Hartwell, 1; Marseilles, Band, H. M., 12; Huntsville, 9 39, Inf. Class, 3 96, U. Sandusky, 5 (18 35), *special*. 31 35

BLOOMINGTON.—Thank-off., 29; Belmont, thank-off., 16; Champaign, sch. Brazil, 17 40; Onarga, Pierson Bd., 8 85; Waynesville, 22 28.

93 53

CAIRO.—Carbondale, 25; H. M., 25; Helpers, 7; Carmi, 24 25; Centralia, 1st, sal. Miss Calhoun, 13 50; Morning Stars, sch'p Laos, 6 25; Tamaroa, 5; less Pres. ex., 25 cts.

105 75

CEDAR RAPIDS.—Cedar Rapids, 1st, sal. Miss Pratt,

50 00

CHICAGO.—Austin, S. S., 4 30; Chicago, 1st, Mex. Ch. bld'g, 100; Osaca bld'g, 237 15; Scotia Sem., 15 85; Y. L., sal. Mrs. Ogden, 400; *special*, 100; 2d, B. R., Ambala, 50; Tabriz bld'g, 3 37; H. M., 1; 3d, sal. Miss Olmstead, 200; 4th, 18 25; sal. Miss Anderson, 205; sal. Miss Green, 32; Mr. W. A. Douglass, 25; Y. L., 15 75; Mother's Mite Society, 15 90; Pioneers, Laos, 60; 5th, outfit Miss Wishard, 95 52; outfit

Miss Given, 55; Y. P., 36 53; 6th, outfits and *specials*, 305; Y. L., 15; 8th, 50 75; Campbell Park Ch., 3 19; Fullerton Ave. Ch., Rio Claro sch'p, 60; Pekin student, 30; Jefferson Park Ch., 30; sal. Miss Downs, 163 25; outfit, 70; S. S., Rio Claro sch'p, 60; Laos sch., 25; Anon., *special* gifts, 160; sale of handkerchief, 50; Medical Fund, *special*, 37; Du Page, 41 70; Englewood, 91 01; Lake Forest, 35 50; Y. P., Persian schs., 13 28; S. S., Orooniah sch'ps, 25; Ferry Hall, Monterey sch'p, 50; Homewood, 21 63; Joliet, 1st, Y. P., 35; Central Ch., 20; Kankakee, 1st, 8; Pr. off., Rio Claro sch'p, 12; Monterey, 10 65; Peotone, 42 24; S. S., 3 26; Riverside, I'll Try Bd., 11 25; Waukegan, 1; Helping Hands, 5.

3156 33

DENVER.—Georgetown, Persia student,

5 00

DES MOINES.—S. Des Moines, 3 05; Mrs. A. Scott, 3; Miss Clara B. Scott, 1.

7 05

FORT DODGE.—Sioux City, sal. Mrs. Nicholson, Monterey,

5 00

FORT WAYNE.—Elkhart, S. S., Monterey sch'p, 15; Goshen, Pr. off., 14 70.

29 70

FREEPORT.—Galena, 1st, Mex. Ch. bld'g, 20; Middle Creek, 27.

47 00

HURON.—Huron, 18; Melmore, 6 20; Peru, 12 50, all sal. Mrs. Robertson; Melmore, H. M., 7.

43 70

IOWA.—Burlington, 4 40; Children's Band, 1 85.

42 25

LANSING.—Hastings, Laos, 5; North Lansing, S. S., Gaboon sch'p, 15.

LIMA.—Van Wert, 18 65

LOGANSPOUT.—Laporte, sal. Mrs. Warren, 44 93; Circle, same, 13 25; H. M., 8 22; W. M. S., for H. M., 38 62; Lowell, 11 30; Lake Prairie, Helpers, Mex., 8; Logansport, Broadway, 11 74; Canton sch'p, 12 26; 1st, H. M., 50; Canton sch'p, 50; Little Gleaners, same, 10; H. M., 10; S. S., 50; Michigan City, sal. Mrs. Warren, 27 09; Mishawaka, 5 15; Persian sch., 10; H. M., 14 45; Monticello, 16 30; H. M., 30 75; Pisgah Ch., 11 90; Plymouth, 10; Remington, 20 36; Rochester, 10 90; Girls' Band, 20; Valparaiso, sal. Mrs. Warren, 60; B. R., 5; H. M., 32. 592 22

MANKATO.—Blue Earth City, 5 55

MATTOON.—Charlestown, 5 75; Effingham, 6; Morrisonville, 7 20; Neoga, sal. Miss Calhoun, 22; Paris, same, 50; Gen. fund, 25 50; Willing Workers, 16 29; Morning Star Bd., 5; Shelbyville, sal. Miss C., 20; Vandalia, Rio Claro sch'p, 30. 187 74

MAUMEE.—Bowling Green, th.-off., 3; Bryan, 2 60; Defiance, th.-off., 28 41; Toledo, 1st, th.-off., 21; Livingstone Bd., *special*, 5; Westminster, 10; S. Toledo, th.-off., 6 15; Delta, 3; H. M., 3 61; Perrysburg, Walnut St., Faithful Workers, 21 55; Ridgeville, 5; Tontogany, S. S., sal. Miss Fetter, 8; W. Bethesda, 13; Gift at Meeting of Pres. Soc., 6 55. 136 87

MILWAUKEE.—Ottawa, 2 50

NEW ALBANY.—New Albany, 1st, S. S., sal. Miss Warner, 25; Laos bld'g, 10 80; 2d, S. S., same, 14 25; 3d, S. S., same, 4 80; Miss Campbell's photo., 50 cts.; Owen Creek, 4 88. 60 23

OMAHA.—Madison, 1 50; Omaha, 32 90; Western Lights, 8 75; Workers for Heathen Women, 82 05; 2d, S. S., 4 07; Papillion, 5 50; Schuyler, 5; Silver Ridge, 4; S. S., 6. 149 77

RED RIVER.—Bismarck, 26 25

SAGINAW.—Flint, Ain Zehalta roof, *special*, 25 00

ST. PAUL.—Stillwater, 12 50; Laos sch'p, 48 98. 61 48

SCHUYLER.—Gift at Meeting of Pres. Soc., 9 44; H. M., 9 45; Augusta, 5; Camp Point, 25 25; Hersman, 20 75;

Monmouth, 25; Mrs. McCullough, 25; Prairie City, 14 15; Quincy, 33 50; Rushville, 33; Wythe Ch., 5. 205 54
SPRINGFIELD.—Bates, 39 45; Jacksonville, 1st, sal. Mrs. Warren, 50; S. S., Rio Claro sch'p, 30; Westminster Ch., same, 15; Pr. off., 10; Central Ch., sal. Mrs. W., 24 60; Lincoln, sal. Mrs. Corbett, 16 65; Y. L. S., 4 37; Mason City, 12 50; Band, 5 80; North Sangamon, th.-off., 58 50; sal. Mrs. Corbett, 12 15; Petersburg, 10 25; Band, Seir Sem., 35; Pisgah Ch., Laos, 8 75; H. M., 1 25; Springfield, 1st, 137; 2 B. R.'s, Persia, 35; 2d, 79; Rays of Light, Dehra sch'p, 15; Williamsville, 10. 61 27

VINCENNES.—Evansville, 1st A. e. Ch., 13; Terre Haute, Central Ch. Easter off., 10; Mrs. Fox, thank-off., 1; Vincennes, U. Indiana Ch., 11. 35 00

WINNEBAGO.—Stevens' Point, 5 93

WINONA.—Winona, 5 00

WISCONSIN RIVER.—Baraboo, 8; Lowville, 13 40; Oregon, 7 90. 29 30

MEMORIAL FUND.—By sale of "A Brief Record" (Soc. of Blairsville Pres., 13 25; Cedar Rapids, 1st, 6 50; Chicago, 8th, 12 50; Fullerton Ave. Ch., 7; Hyde Park, Ill., 12 50; Austin, Ill., 7 50; Mackinaw Ch., Ill., 5 21; Minneapolis, Westminster Ch., 6 25; New Albany, 7; Pittsburgh, Park Ave. Ch., 6; Miscellaneous, including all sums less than five dollars, 8 04), 91 75, for Laos sch.; Mr. and Mrs. Thos. Dent, in mem. of a daughter, 25. 116 75

MISCELLANEOUS.—*Interior* subscrip. Pleasant Plains, Ill., 1; Sale of Historical Sketches, 50 cts.; Leaflets, 22 25; Photographs, 20 90; Gifts at Annual Meeting, 192 32; Woodville, O., Mrs. Isabel Smith, 1 10; For publishing Report, Belleville, Ill., 1; Freeport, Ill., 2d., 1; Troy, Ill., 1; Mankato, Minn., 1. 242 07

From April 12 to April 20, \$6,417 80
From March 20 to April 12, 11,852 34

Total for month, 18,270 14
Previously acknowledged, 30,040,01

Total since April, 1881, \$48,310 15

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

CHICAGO, ILL., May 20, 1882.



